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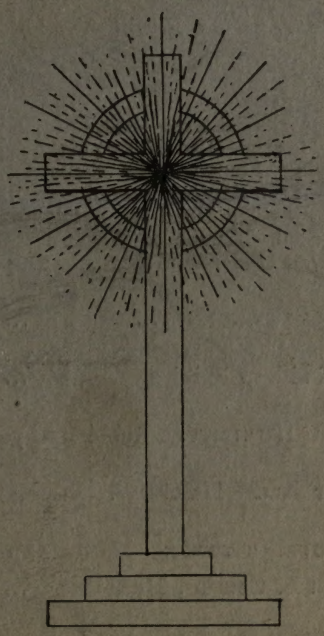
THE HERALD OF THE CROSS.



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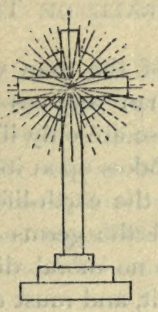

THE HERALD OF THE CROSS.

No. 3, New Series. March, 1905, Vol 1.

" Renounce vanity, and be poor : renounce praise, and be humble : renounce luxury, and be chaste.

Offer unto God a pure oblation : let the fire of the altar search thee and prove thy fortitude.

Cleanse thy sight, thine hands, and thy feet : and let thy vows be unto the Most High."

THE WAY INTO THE HOLIEST.

THE human soul is ever seeking for the Divine Vision. The soul is doing this even when the outward history of the personality is far more concerned with the things of sense than the things of the spirit.

Men and women judge of the whole life from its merely earthly side, and thus confound two separate parts of man's being. For the outer personality represents only the earthly and astral side of a man's life, and very often is a direct contradiction of the man's true self.

This seeming contradiction will not be difficult of apprehension to any one who has earnestly studied their own nature ; for we are all, more or less, two different persons in one form. In some cases the Divine dominates ; but in the multitude, it is the earthly man who prevails.

* * *

The seeming paradox is the outcome of the evolution of man's soul from lower to higher conditions. The soul is not a part of the mere earthly nature of man, but is of pure spiritual birth. It may seem to be an integral part of the whole material of which man is built up; but it is

not so. The parts of the man which we call body and mind are what the man receives when the soul is born into this world. These are only like some kind of atmosphere which the soul takes upon itself to enable it to come into direct touch with the earth-life. And these are the parts in which lie all the germs of physical and moral disease. For there is no moral disease in the soul itself. It is born of pure spirit, and must ever remain so.

But in its upward march through the ages, the soul has to acquire power over all the elemental forces, and over all tendencies of the astral world, in order that it may be the Lord and Master of its own destiny. And to this end is it necessary that the soul passes up through all the various experiences of the earth-life.

* * *

But in its journey Godward the soul has to deal with nearly every phase of temptation, and it often succumbs to these. In this way it gains its experience. And in the gaining of such experience its outward life is not infrequently a remarkable contradiction of its own best desires. For the onlooker only beholds the physical manifestations; whereas the real history is being written *in* the soul. And thus the outward signs may not mean what the onlooker imagines, but really contain a fulness and significance of interpretation that only the adept in spiritual wisdom can discern.

This is the explanation of the paradoxical life so many are living; the apparent contradictions between faith and practice; the reason why some souls who are so good in many ways, are nevertheless slaves to some form of sin. This is the true interpretation of such characters as David, Peter and Paul. The sins of David were those of the flesh—sins heinous enough, and which he constantly mourned over. The sin of the Apostle and follower of Jesus was vanity and self-confidence,—a most heinous sin as seen in the denial of his Master; yet his soul was greater than all, and enabled him to overcome the weakness. But even that of Paul was still more heinous. For it mastered

him to such an extent as to put him in direct opposition to those who had known Jesus and were familiar with all His teaching; and at last it led him to lay the foundations of an interpretation of the religion of the Hebrews which no prophet ever forshadowed, and which the true spiritual writers of the nation repudiated as an insult to the Creator. His was a most heinous sin—that of crucifying the spirit of truth.

Yet even Paul was a soul who knew the Truth in his spirit. When in hours of great trial he could show the most remarkable power of adaptation. When in great material distress he could smile. When called upon to suffer for his faith, he could die the death of the true hero.

* * *

Now, we may meet these types every day. They are always with us. They have some faint echo in the heart of some of us. They are the epistles of the soul's conflict with the lower and more material nature belonging to every man. They have moved further up the ladder of evolution in the spiritual plane, so that their mistakes at once are visible to the whole world. For as men move upward, their mistakes become more accentuated, because, as a rule, their religious profession is greater, and their aspirations after the Divine are more defined.

This is the meaning of life's paradoxes. We are not what we seem. Some men are far worse than they appear to be to the outside world; but others are infinitely superior to that world's false judgment. The outward appearance is often quite as deceptive in matters that relate to the soul as in those that relate to the body; for the appearance of health is not infrequently most noticeable in those whose lives are most impure.

* * *

The paradox lies at the base of all the religious contradictions which may be seen in the history of religion, both past and present. In many lives a human soul gains a knowledge of its own weaknesses, and in other lives it goes through the process of redemption from those

weaknesses. The long history of a human soul is the long history of its descent into the lower planes of existence, and its return to the Divine plane whence it started, but enriched by all the experiences through which it has passed.

It is the soul in the process of its evolution through matter that makes it appear as if it were sometimes untrue to the Divine impulse within itself. Seen from the height of the Divine plane that apparent contradiction does not occur, for the cause is known and the end seen. But on the lower plane of judgment that soul may seem to be a flat contradiction of its own faith. Its life may be the very opposite of those things which it most loudly proclaims. All the ideals which it has set before itself may be kept in the background as dim shadows, whilst the foreground is filled with bold and often material gods, some of which are worshipped by the soul more than it worships the Divine Father. And oftentimes such a soul is the battlefield of great conflicts between the material and astral powers, and the soul's own best and noblest aspirations after the Divine Secret of the Spirit in the Soul itself. And it is in the hour of these conflicts that we so often witness the greatest apparent contradictions in the outward conduct. The world judges and condemns a soul whose history it no more understands than it does the Divine meanings in life and in Nature; and so it often happens that the wrong person is blamed.

* * *

It is with this end in view that the way into the Holiest is so beset with the gravest difficulties and dangers to the soul. For if a human soul could pass into the Holiest when and where it willed, the whole spiritual universe would become unbalanced. The pearl of greatest price would be trampled under foot by the vulgar men and women who are always ambitious to possess a power that would increase their own fame or wealth. And the Secret of God would be discovered to the vain, self-loving, and

impure. This would be to turn the Divine Vision into a mere theatrical performance, and to degrade the Holy and the Pure.

But the Divine Wisdom has so arranged the laws of cause and effect that a man can only receive as much as he has qualified for; for the human soul is not a temple to be ravaged of its jewel as men often ravage another life to gratify their own low desires. The Soul is so guarded by the Angel of the Spirit within it that its precincts cannot be entered by the outer Man, until he has prepared himself for such a sacred act by the regeneration of his body and mind—the outer courts of his temple.

There are many who try to get at the Divine Secret which is hidden in the tabernacle of the human Soul by means other than purification and consecration to the Divine Will. There are many who seek the knowledge of Divine things only for their own personal glory and worldly influence; who try to wring the Secret of God by the way of the flesh and the way of the principalities and powers that are born and nurtured on the lower astral plane; who never pause to question the righteousness of the methods which they persue, nor the effect of their efforts upon themselves and others; who try once more to exercise that power which wrought such material and spiritual havoc in the world so long ago as the time of "Atlantis," when the whole physical and spiritual polarity of the planet was inverted. For such men and women little dream what they are trying to do when they essay to wrest the Divine Secret from the Soul by other than the heaven appointed means, viz., *purity of heart, purity of life, and purity of doctrine.*

If it had been possible for men of the world to have laid sacrilegious hands on what is most sacred, then even the soul itself would have been degraded and destroyed. For there have been in all the ages of the world those who had no regard for the Pure and the Good, who would dethrone any spiritual possession and usurp its place, if, by so doing, they could in any way minister to their own vanity.

But the Wisdom of God forstalled the foolishness of Man. He knew what humanity would aim at in its descent into matter, and its ascent through the planes of the senses, so He constituted the soul inviolable.

He put the Secret of God within the soul, but guarded it by the presence of the Angel. Or he guarded the Secret by means of the Soul's own Genius. Or He guarded the Divine Vision through the veil of the Soul itself.

* * *

Now, this way into the Holiest is His Way: there is no other; nor can there be any other. It is no mere "occult knowledge," or "black magic," that can carry a man there. It is not a Secret that earthly knowledge or mere power, or riches, or station can procure. It is only known to those who have purified their minds from the leaven of malice and wickedness, who have striven to make as clean as possible the inside of the temple by the truth which makes pure both desire and motive.

"The pure in heart shall see God." The saying is as true to-day as when it was spoken by the Christ. For only that which a man possesses can he receive from the Divine. If he has not truth in his inward parts, he will not be able to receive truth; if he does not love men and women whom he has seen, he cannot receive any love from the sphere which he has not seen.

But if a soul would really come into the Holiest of All, then it may do so by preparing itself through purification in every plane of its life, by opening the doors of its whole being to the light that streams from the spirit of pure unselfish love and sacrifice, and by giving itself to the service of such a Divine Calling without reward.

The Divine Secret which is hidden within the human Spirit is for those.

J. TODD FERRIER.

"Thy manifestations are *inward;* and the Spirits that speak unto thee are of thine own Kingdom."

GIVE ME THE LIGHT.

The world is full of new and startling thought;
  Is full of isms and creeds from East to West;
And unto all of them my soul goes out,
  To new and old, with never-ending quest.
For Truth and Peace I seek, but find no rest.
  There are so many paths lead to and fro
That I fall back and sob, "I do not know."
  I only pray, "O, Lord God Infinite,
    Give me the Light."

One says, "The spirits of the dead are here;"
  And one, "We cycle on from life to life."
One says that, "Faith will free the soul from fear,
  The body from disease, the world from strife."
Another says, "The Earth's a hollow sphere."
  Another that, "The Universe is rife
With a continuous entity, and we
  Are merely links in one Infinity."
There are so many paths lead to and fro,
  I only fall and sob, "I do not know."
I only pray, "O, Lord God Infinite,
    Give me the Light."

My soul goes out to all who seek to find
  New Truth—which is the old but stated o'er;
To all who struggle in this march of mind
  In new and trackless regions to explore;
Who strive to reach new depths and mysteries,
  New mountain-tops of thought and unknown seas.
I know the world has risen by such as these.
  Unto each new explorer I cry "Hail!"
And "Brother!" but my spirits sometimes quail,
  With such a labyrinth and such a maze.
I stand confused and know not where to go.
  There are so many paths lead to and fro,
That I fall down and sob, "I do not know."
  I only pray, "O Lord God Infinite,
    Give me the Light."

J. A. EDGERTON.

THE HEART OF HUMANITY.

VERY slowly to the outer eye grow the fruits of mercy and of justice. Social and international conditions, the horrors of the battlefield, the cruelties of the slaughterhouse and the vivisection laboratory, all seem to show that selfishness only reigns supreme, and that brute-force is still the universal language of an all-embracing egoism. But a deeper search will make manifest to the patient observer that the heart of humanity is beating more audibly than ever, and that the revelation of the sacred kinship of all that breathes is being received by an ever-increasing number of truth seekers.

The great Cause of Humaneness is but one; and though the peace-worker, the social reformer, the advocate for temperance, the feminist, the vegetarian and the anti-vivisectionist may not know it, and sometimes would even scorn the idea of being in each other's company, yet their various paths are lit by rays from the same sun, and lead towards the same goal.

In the great movements which originated during the past century, whether they had for their aim the relieving of the sufferings of men, women, and children, or the lessening of cruelty towards the animal creation, women have been foremost, and have responded with the fullest self-sacrifice to the great call for service. Less prominent than man in the victories of the intellect, in the creations of art and literature, Woman has stood forth with a power that nothing could withstand, inspired by the voice of the Heart and illumined by the light of intuition, teaching the gospel of oneness and the infinite possibilities of love incarnate. And behold! the theories of philosophers have had to fall to pieces, and the Utopian dreams of poets are growing towards realization.

When Florence Nightingale first brought care for the wounded and a more merciful treatment to the victims of the battlefield, the world was far less convinced than it is now, that not only the crumbs of that belated mercy can

be given without damage to so-called patriotism, but that the discontinuance of all wars is a finer and higher form of patriotism. Where have the selfish and the one-sided appreciation of material possessions brought more disastrous consequences than in the national narrowness that still brings about wars? Apart from the debasing of man's spiritual powers, and the far-reaching evil influence of unseen forces created by and responding to the currents of hatred, inseparable from warfare, of which the heavy burden of militarism is an ever-present reminder, the gross stupidity of most wars is palpable. The cost in lives and in gold again and again exceeds the value of the coveted land and the importance of the question under dispute. Since the publication of Bertha von Suttner's book, with its great and well-worded message "down with the weapons," there have been many signs that the idea of international peace, which led the pen of that warm-hearted woman, has taken root and is ready to grow. The international tribunal as a means of settling conflicts between nations is no longer a woman's empty dream. To remove national prejudices, to promote international understanding, and the free exchange of the products of minds and hands, to break down the barriers of different languages, and proclaim everywhere the tidings of a Universal Brotherhood that includes all races and all colours, must be the aim of every enlightened citizen of the world.

The violations of the rights of our fellow creatures which were embodied in the slave trade have been abolished (at least legally and officially), and this reform, which constituted a definite step in the advancement of civilization and the recognition of human rights, was due to a woman's outcry. In "Uncle Tom's Cabin" Harriet Beecher Stowe brought the groans of the abused slave to the ears of the world, and though the controversy between the better instincts of humanity and a cruel selfishness was bitter—yet humaneness won. But there are other forms of slavery which only gradually become recognised

as such, which by their injustice and suppression of all that makes for individal development, lit the flame of compassion in the hearts of great women. Elisabeth Fry, among the degraded prisoners of Newgate, or kneeling in prayer for the fate of the inmates of the convict ship, marked the beginning of a new era in the more humane and rational treatment of prisoners; and Josephine Butler, giving her life to the upraising of her "fallen" sisters, and facing the wrath and opprobrium of hypocrisy and self-indulgence in sparing no efforts to sweep away an iniquitous law—have been pioneers in the work against such forms of slavery.

The claims for the recognition of the rights of the groaning "brute creation" heralded the dawning of a new era. Frances Power Cobbe, pleading with untiring voice throughout a long life of labour the cause of the animals at the mercy of sacrificial science; and Anna Kingsford, teaching not only kindness to the lower animals, but bringing the wider message of a bloodless diet and a new brotherhood to the world,—have brought humanity much nearer the holy mountain, where "they shall not hurt, nor destroy," and where the peace of the heart shall reign supreme.

L. LIND AF HAGEBY.

GREAT LOVE.

It takes great love to stir a human heart,
To live beyond the others and apart,
A love that is not shallow, is not small,
Is not for one or two, but for them all.
Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family, and friend;
Yet steadily live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force to give
Love, Strength, and Courage—Courage, Strength and Love,
The heroes of all time—are built thereof.

CHARLES P. STETSON.

THE REDEMPTION OF THE SOUL.

("From Clothed with the Sun.")

"THE Mystery of the Redemption has yet to be understood.

* * *

"This is that mystery. There is no such thing as Vicarious Atonement; for none can redeem another by shedding innocent blood. The crucifix is the emblem and symbol of the Son of God, not because Jesus shed his blood upon the cross for the sins of man, but because the Christ is crucified perpetually so long as sin remains. The saying 'I am resolved to know nothing save this mystery, Christ Jesus and Him Crucified,' is the doctrine of Pantheism. For it means that God is in all creatures, and they are of God, and God as Adonai suffers in them.

* * *

"Who, then, is Adonai? Adonai is the Dual Word, the manifestation of God in substance, Who manifests Himself as incarnated Spirit, and so manifesting Himself, by love redeems the world. He is the Lord Who, crucified from the beginning, finds His full manifestation in the true Son of God. And therefore is it written that the Son of God, who is Christ, is crucified. Only where Love is perfect is Sympathy perfect, and only where sympathy is perfect can one die for another. Wherefore the Son of God says, 'The wrongs of others wound me, and the stripes of others fall on my flesh. I am smitten with the pains of all creatures, and my heart is pierced with their hearts. There is no offence done and I suffer not; nor any wrong, and I am not hurt thereby. For my heart is in the breast of every creature, and my blood is in the veins of all flesh. I am wounded in my right hand for man, and in my left hand for woman; in my right and left feet for the beasts of the earth and the creatures of the deep; and in my heart for all'

* * *

"The Crucifix, then, is the divinest of symbols because it is the emblem of Christ and token of God with man. It is the allegory of the doctrine of Pantheism that man becomes perfect—the soul becomes God—through suffering. He who is wise understands; and he who understands is initiated; and he who is initiated, loves; and he who loves, knows; and he who knows is purified. And the pure behold God and comprehend the Divine, with the mystery of pain and of death. And because the Son of God loves, He is powerful, and the power of love redeems. He being lifted up, draws all men unto Him.

* * *

This is the mystery of the Seven Steps of the Throne of the Lord. And the Throne itself is of white, a glory dazzling to look upon. And in the midst of that Light is one whose appearance is that of a lamb that hath been slain. And He is Christ our Lord, the manifestation of Adonai, Whose love hath thrust Him through and through. And to Him is given all power to redeem in heaven and on earth. For He opened His heart to all creatures, and gave Himself freely for them. And because He loved, He laboured, and grudged not, even to death. And because He laboured He was strong, for love laboured in Him. And being strong He conquered, and redeemed them from death. They were not forgiven because Christ died; they were changed because He loved. For He washeth their souls white with His doctrine, and purifieth them with his deeds. And these are His heart's blood, even the word of God and the pure life. This is the atonement of Christ and perpetual sacrifice of the Son of God. Believe, and thou shalt be saved: for he that believeth is changed from the image of death to life. And he that believeth sinneth no more, and oppresseth no more. For he loveth as Christ hath loved, and is in God and God in him. The blood of Christ cleanseth from all sin, not by the purchase of pardon with another's gold, but because the love of God hath changed the life of the sinner. The penitant saves himself by

suffering, sorrow, and amendment. By these he rises and his life is redeemed. And it is the Christ that redeems by giving His heart's blood for Him.

'It is Christ *in him* who takes his infirmities and bears his sorrows in his own body on the tree. And the same which was true of old, is true to-day, and for ever. Christ Jesus is crucified continually in each one until the Kingdom of God come. For wherever is sin, are suffering, death, and oppression; and where these are the Christ shall be manifest, and by love shall labour, and die, and redeem."

ANNA BONUS KINGSFORD, M.D.

HEAVEN-BORN GRACES,

(From the Song Celestial.)

Fearlessness, singleness of soul, the will
Always to strive for wisdom; opened hand
And governed appetites; and piety,
And love of lonely study; humbleness,
Uprightness, heed to injure nought which lives,
Truthfulness, slowness unto wrath, a mind
That lightly letteth go what others prize;
And equanimity, and charity
Which spieth no man's fault's; and tenderness
Towards all that suffer; a contented heart,
Fluttered by no desires; a bearing mild,
Modest, and grave, with manhood nobly mixed,
With patience, fortitude, and purity;
An unrevengeful spirit, never given
To rate itself too high;—such be the signs,
. . . . of him whose feet are set
On that fair path which leads to heavenly birth!

SIR EDWIN ARNOLD.

EDITORIAL NOTES.

FAITH-HEALING AND ITS FALLACIES.

Much is being written just now on the subject of Faith-Healing. Many of the readers of our journal will no doubt be interested in this subject. But the manner in which the question is approached both in public newspapers and private establishments shows a strange lack on the part of the writers and professed practitioners, of the fundamental laws of Man's being. Almost invariably they speak of the patient as if he or she were only a machine that could be changed and altered at will, by those who are supposed to possess the healing gift. And likewise almost invariably the supposed cure is attributed to the practitioner, whereas the healing is the direct outcome of the sufferer's own spiritual forces, or the magnetic conditions into which he or she may have been helped by the natural treatment.

The glaring fallacies into which so many people seem to fall in dealing with this question are the outcome of the spirit of self-adulation. So many seem to think that *they* possess that special power, and that *they* have discovered the secret of the Maker in His operations within the soul, through what has been advertised as "The Faith-Cure" and "The Cure by Will-Power."

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SANATORIUMS, FAITH-HEALING, AND MONEY-MAKING.

The Sanatoriums where such professed "Healing" is given, are very often nothing more than hot-beds of utter selfishness, mere centres of profit-making companies, who care no more for the *real* welfare of the patient than they know about the subject itself; for they are so often run by men, and women too, whose sole aim is money-making, and not the restoration of man to a true state of physical, moral, and spiritual equilibrium.

Such institutions are a growing evil in the country, and are the sources of much evil to many who visit them. So frequently, too, are they founded upon the name of our Holy Religion, that they become a menace to the Soul's true culture; for they give themselves the air of true philanthropists who are in search of nothing but the right way to benefit mankind, whilst all they are seeking after is filthy lucre.

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THE WAY TO MAKE AGNOSTICS.

No wonder we have so many unbelievers amongst the more cultured of the people; for they themselves have been made the dupes of religious parasites in some form or other, and have come to the conclusion that all those who profess religion are alike, and only make use of it for selfish ends. And thus they prefer to stand aloof from all the religious Institutions as from centres of hypocritical profession where there is no reality, no true brotherly love and thoughtfulness, but where the world spirit is dominant.

The prevailing unbelief in the world is directly due to the conduct of whose who profess belief. There is no more sure way of turning the thoughtful against all religion than the denial of the truth which the religious centres teach, by the mean, impure, and unlovely conduct of those who compose such Institutions. For the infidelity of the Church to her true vision has done more than anything to generate the awful conditions which confront us to-day in our own and other countries.

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THE SOUL'S HEALING FORCES.

The true Faith-Healing is that which is the outcome of the soul's evolution. For the soul can of herself heal all the ailments which she discovers in her mind through which she is in touch with the earth; and, after healing the mind, she can also send her spiritual forces right down into every part of the body.

The human soul is the repository of the same Divine Virtue that is said to have flowed out of the Christ to the poor afflicted one who touched him in the throng. It contains within itself all the forces that go to make up a perfect life. It has learnt the secrets of nature in its upward march from the inorganic kingdom, through the vegetable and animal kingdoms, till it knows the true means to apply for its own healing.

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HOW SOULS HAVE LOST THEIR KNOWLEDGE.

But such knowledge is buried in the dust of tradition, the ignorance of the religious teachers of the times, the barbaric habits of Western civilisation, the monstrous custom of flesh-eating, the iniquitous practice of vivisection, and all the vulgar and even indecent social habits of our time.

For though the nations never were greater in their outward strength and wealth, and though men and women

never had more opportunity for true culture, yet are the nations bereft of all true greatness and might; and the men and women who compose them are poor and naked and blind and miserable, having no health of body, mind, or soul.

The Western World is one great hospital, full of all manner of physical and moral diseases, and in sad need of a true physician like the Christ to come into its midst and heal its festering sores by the touch and power of His Divine Love. For nothing will ever bring back true health to the Nations, but the Life-stream of God—that Life which is potentiality within the soul of every Man, and so mightily within the soul of the nation.

All other panaceas are powerless. They are as impotent as those are which are so flagrantly posted in our public thoroughfares as the elixirs of life. There are no physicians more deceived than those who dream that their drugs can effect *any* cures in the body, for the drugs are always deleterious in their effects on the human system. And there are no national would-be saviours more deluded than those who dream that they shall be able to regenerate the people by other than spiritual means. For as the true medicine of the body is a perfect mind, so the true medicine of the mind is the enlightenment and the upliftment of the soul.

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TRUE HEALING POWERS ARE SUBJECTIVE.

Faith-Healing is therefore a subjective thing, depending entirely upon the powers within the subject. It is a purely individual thing, and not the result of any outside influence. It is the calling forth of the powers of the soul by another soul who has come into the knowledge of the great secret. It is not the outcome of the faith of any operator, but solely the effect of the putting forth by the soul of the sufferer its own divine forces. And where that is not done, no permanent mind restoration can be effected.

How true are the sayings of the writer who wrote concerning Jesus—"He could do no mighty works there because of their unbelief." So that even He of whom it was said that He spake as never man spake, was powerless to effect permanent restoration of body and mind unless the necessary conditions were provided. And where He failed the ordinary professor of all kinds of Healing powers is not likely to succeed. If the magnetic conditions of a Christ were powerless to effect the physical and mental

redemption of the people of His day, what likelihood is there of many mere money-seekers possessing the Divine power requisite to accomplish the regeneration of the bodies and minds of the people to-day?

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ALL WE LIKE SHEEP.

How readily the people believe everything but the truth! How quick they are to respond to any professed panacea for their bodies or minds! How easily they become the dupes of mere delusive promises! How trustful do they become towards everyone who professes to have the power to magnetise their bodies, cast out devils, and drive away all malign influences! How prone they are to depend upon any self-advertiser for the health which it is within the power of their own soul to bring to themselves! They appear to be infatuated with every outward application, with the idea of external methods, with the new sensations produced by the means employed, till they seem to lower the whole dignity of the Divine powers within themselves, and become once more mere seekers after a false knowledge and a false application of natural means. Truly there is a Divine sadness in it all!

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THE NEED FOR A DIVINE HEALER.

The world is awaiting the Divine Healer —the man who has discovered the Divine Secret within himself, and who has come into the knowledge of the soul's powers, and is able and willing to make these known to the people without price. And when He shall appear in His glory, the blast of no earthly advertisement shall precede Him. For the true Divine Healer requires not any of the world's methods to sound abroad His healing powers. He will know nothing of the false means which are used to-day to enslave and ensnare a most afflicted and most easily deceived people. His coming will be like the great stillness of nature herself in her more gentle moods, for he will be the harbinger of a new and holier faith-healing—a faith-healing which is the outcome of the soul's own regeneration. For in that regeneration alone lies the redemption of the body and mind of men and nations. He will not deceive the afflicted ones by false promises of relief when no permanent relief can be effected except by means of the afflicted ones themselves. He will succour by His love and heal by His gentleness, and effect permanent res-

toration by the truth which He will tell the sorrowing ones. He will be a Saviour to the sinful, a Physician to the suffering, and a Friend to all who trust in Him for light and healing.

THE WAY OF THE SOUL.

The question of the rise of the human soul from lowly beginnings is very much doubted. This is specially so in the religious centres of the Western world. It seems strange that such should be found where the materialistic spirit most prevails. The West has given birth to the doctrine of evolution on the material plane, yet it rejects the same doctrine on the spiritual plane. The material scientists do not acknowledge any such part of man's nature, and so end their philosophy with the human animal. But the religious centres acknowledge the doctrine of the materialistic philosophy, yet they reject the same doctrine in its application to the most important part of man's nature.

The religious philosophy begins with the soul of man and works down to his body. It recognises that the body has come up from the lower forms of animal life ; but it absolutely fails to account for the beginning and evolution of the Soul. It takes for granted that the soul of man exists, but denies that we may be able to learn anything concerning its history. It thus refuses to give the same place to the soul that it does to the body. And in doing so it practically acknowledges that it knows little or nothing about which it philosophises. For we would naturally expect a philosophy that dealt with so vital a subject as the soul, to give itself to the serious consideration of the soul's origin and history.

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MISTAKE OF WESTERN RELIGIOUS PHILOSOPHY.

But that is just what the religious philosophy of the West has absolutely failed to do. It has set itself in a serious mood to find some method for saving the soul ; but as to the soul's nature, its constituent elements, its long history as it has come up from the inorganic kingdom to the human, that philosophy knows nothing. It takes no account of any past. It makes the soul begin where the physical organism is born into this world. It gives it an importance beyond all earthly things. It recognises that a man loses all that is worth having when he throws away

the life of the soul for the life of the earth. It gives that soul a grand future history on the condition that it obeys the Divine Will. But it fails to perceive the utter illogicalness of its position. For if the soul is capable of such a great future, beginning right away from the present human life, then it must have had a great past to prepare it for such glorious possibilities. For it were illogical to imagine, and it would be against all historic evidence to think, that the soul of man could begin its life now, and in a very short period at once attain to the highest life. Highly organised creatures on the material plane have not been evolved in such short periods. Even religious philosophy acknowledges as much. And it does seem strange indeed that men could ever dream that an organism which is affirmed to have within itself the potentialities of a Christ, should be expected to develope such a high state of spiritual organisation in a few revolutions of our planet. And it seems even more strange that the religious philosophy which gives to the soul such an outlook should be so utterly ignorant of and blind to the great fact that every soul that has reached the human plane has had a longer history than any of the most highly organised forms of the lower planes.

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HOW TO UNDERSTAND THE SOUL.

We would therefore counsel all who are seeking to understand the human soul, to study its *past* history as a preparation to the truer understanding of its present experiences and apparent paradoxes ; and then they may be in a position to look on the soul as the most highly organised of all the planet's children. For only in this way can man be understood and his life interpreted. Only in this way will the soul be helped in its evolution towards the Christ-spirit and the Christ-life. Only in this way shall the great meaning of the soul's travail through the ages be found full of profound purpose and interpretations. For in that travail the soul has been gathering up into itself the riches of every plane of life, so that in the day of its perfect initiation into the Divine Mysteries, it knows all things. And when the hour of its attaining the Christ arrives, it may know all things from within itself, and need not that any man should tell it.

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THE GLORIOUS END.

That is the great end of all soul development. The soul is born of pure spirit and always remains a pure entity. It may go down into the lowest depths in its mind and body, but itself always remain pure. It may pass through the lowest forms of existence and still remain an entity of pure spiritual origin. It may and does pass through every plane of existence in its evolution and attainment of the Christ, but it is not degraded thereby. For the inner Sanctuary of the soul is practically always inviolable. Should the event ever take place when the inner Sanctuary becomes no longer pure, then the soul pases down the way it has come, until it reaches the outer boundary of existence, when it once more dissipates and returns into the diffuse state out of which it was born.

ANSWERS TO CORRESPONDENTS.

Liverpool. You evidently do not understand the meaning of the word which is generally used for *Life of the Soul.* Had you done so, you would never have confounded the two distinct thoughts concerning the Kingdom of God *within* the Soul, and the Kingdom of Heaven on the Earth. The latter can only be realised though the realisation of the Kingdom of God *within the soul.* The word which denotes the life of the soul is Zoe, that which denotes the outer life is Bios. In their distinct significations there is as great a distance as there is between heaven and earth.

——— The question of the destruction of rabbits is constantly raised by many of our hearers and readers. The question seems to be raised for the purpose of finding some way out of the difficulty of having them killed when they become too numerous. The only answer we can give is, that were they left to themselves they would ultimately cease to multiply. It is the action of man himself in interfering with Natural Law that has been the cause of all the unbalancing of Nature. In the regenerate conditions of society there will not be any interferences with the laws of life on the lower planes of existence ; and these will always adjust themselves.

THE EDITOR.

LIVE.

Strike out! Be bold and live!
  Be independent, and the man you are!
What is this bowing to conformity
  But loss of self, vitality and power?

Society, that harbinger of shams,
  Discourager of truth—of growth Divine—
Why worship such a noisome emptiness,
  And waste in fruitless effort precious time?

Society scorns earnestness of thought;
  With heartlessness it treats divinest joys;
Man's individuality, true worth,
  All sacred things it holds as merest toys.

Surrender not to custom's changing law
  Of what is right, what wrong, the grand reality
Of life's pure truth, which, knowledge of,
  Makes one a master of eternity!

KATHLEEN PHILLIPS.

THE GATEWAY OF HUMILITY.

HUMILITY before the Creator obliges a man to behave meekly and unselfishly in all his transactions with his fellow-men, whether in matters of business or in any other relation of life.

The truly humble man will mourn for all the mistakes made by other men, and not triumph or rejoice over them.

* * *

He who has true humility will be free from all pride, conceit, self-praise, and self-glorification, even in his secret thoughts, when he is occupied in works of charity or other virtuous or righteous arts, whether commanded or not; and in his own soul he will account them as nothing in comparison to the greatness of his obligation to God.

RABBI BACHYE.

THE PRICE OF IT ALL.

II.

READER! I want you to go away with me in thought from the comfort of your own home, to the cold ice-bound regions of the Arctic seas, to the home of the polar bear, the walrus, and the seal.

We have arrived at "the clubbing ground" of the fur seal, and as we approach, what sounds greet our ears and what sights meet our gaze!

Gangs of men, some hundreds in all, each armed with a strong sealing club, a stabbing knife, a skinning knife, and a whetstone, are at work, murdering and skinning, as fast as they can, thousands of graceful, helpless seals.

They have been driven inland by natives, and it is indeed a painful sight to watch these poor creatures, who are fitted by nature for movement only in the sea, attempt the long journey, flopping, wobbling, and hitching themselves along as best they can.

Annually, the great drive takes place (twice a year in some districts), and thousands upon thousands of these animals are marched to death this way.

In Frank Buckland's "Log Book of a Fisherman and Zoologist," an eye-witness says, after watching the slaughter of a drove in this way, "This is the first thing I have ever seen or heard that realises my conception of the torments of the condemned in purgatory."

Dr. William Gavitt, who has lived many years in Alaska, and is familiar with the seal industry, says, in the *Journal of Zoophily*, that the whole scene of clubbing, stabbing and skinning (which is generally done whilst the creature is alive, as the men are paid "piece work" and it is a question of so many per day, especially as the animal is only in its "prime" for 28 or 30 days), coupled as it is with the sobs of the dying and the cries of the cubs, is one of the most terrible sights on God's earth.

The pelagic, or "open-sea sealing," is equally shocking for the female seals, as the land drive is for the "bachelors." It is not until the puppy seals are about a week old that

the mother ventures out to sea in search of food. After feeding she lies on the water asleep, and whilst sleeping the sealers spear her. Thus, as Professor Jordan, points out, some 300,000 pups every year are being left to die on the frozen snow.

The mother seal is just at her best about the breeding time, and hence her wholesale murder "at any price." Strange and wondrous gift of Nature—this beautifying and humanising of all creature life when the sexual comes to natural fruition! Damnable and horrible, this callousness, that demands the destruction of life at this tender and susceptible period! Those who have visited the Alaska rookeries state that the crying of the young, bereft of their mothers, is most heart-rending, and it would be almost impossible to imagine a fate more distressing than that of the abandoned, motherless pups.

Let me give one quotation, and one only—for I could fill every page of this magazine with quotations from eye-witnesses, and with reports of commissions, proving that the most horrible cruelty and bloodshed is inseparable form this trade. It is from the *Graphic* of April 12th, 1902:—

"Twenty steamers, with an average crew of 200 men, or 4,000 men in all, get among the seals which are found huddled together upon the ice."

"Each man, armed with a 'gaff'—a pole with an iron crook at one end, begins the slaughter. Young seals are easily killed—just a tap on the head, and the little creature, with its snow-white, furry coat, which a moment before looked into the face of it's captor with timid, fearful eyes, lies senseless, and soon it's life-blood stains the ice. . . . . Three hundred thousand and more of these little creatures are slaughtered in three or four days. The carnage is great and the work cruel. . . . . ."

Then, in addition to the long drive and the killing of the bachelors, and the pelagic sealing, with the killing of the mothers, there is the most horrible of all—the ripping open of the body of the pregnant seal, whilst alive, and the tearing away of the unborn baby seal to make the extra soft and delicate foetal sealskin, prized even more highly than that of the foetal llama—but all this is too terrible for words: *but it is done.*

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Oh! You women, who hold up your hands in horror

at a lady going to a bull-fight, do you realise that as you walk out in your seals-skin furs, you are causing a world of suffering and cruelty, beside which the bull-fight fades away into insignificance?

And you men, with your fur-lined coats for which you have paid handsomely, you, too, have a large share in this same trade of blood. What a mockery to try and worship God, when on your back, is the product of infinite pain, and cruelty! Why ask for mercy from the Great Father when you yourselves show none?

It is for you this brutal business is perpetuated: it is for you that the great ice fields of the Arctic regions are dyed with the blood of innocent and helpless creatures: it is for you the polar silence is broken by the sobs of the dying mother, and the cries of the pups as they slowly starve to death.

The fur seals of Alaska take higher physical rank than that of any other animal, so science declares; and they exhibit a higher order of instinct, closely approaching human intelligence; and there is probably no species of animal in whom the maternal instinct is stronger, or even so strong;—and yet for the sake of ruthless fashion, they are slaughtered by the tens of thousands!

At the present rate of cruelty and destruction, there will soon be no seals left, in fact few animals left at all—a great and appalling agony will then have ceased but with it will have passed away "the first smile of the world's youth."

Hide away for very shame, your furs and your seal-skins, since you have learnt a little of *the price of them all*, my reader! For pity's sake, raise your humble protest against this horrible murdering, by at any rate, refusing to wear that which is Nature's beautiful provision for the comfort of some of her sub-human children. For the sake of exalting our common brotherhood and our highest ideals, let us have neither part nor lot in anything which does not make for Mercy, Gentleness and Love.

HAROLD W. WHISTON.

CONCERNING LOVE BETWEEN MAN AND ANIMALS.

THE trend of Evolution is upward thro' the various kingdoms. But what is it that produces that evolving force? Nothing but Love, which is All-Wise, All-Powerful.

In the lower kingdoms the Love-Power is sub-conscious, and is merely an automatic working of Forces set in motion by the Love which caused their objective manifestation. But in the animal and human kingdoms, in addition to the sub-conscious evolutionary momentum produced during their rise from the lower kingdoms, there is the mighty power of *conscious* love and affection between animal and man, between man and man, and—more than has yet to any extent been realised—the love between man and animal.

If it is the power of Love which, tho' unconscious, has yet such influence in the evolution and perfection of the lower kingdoms, what power will not conscious strong Love have when manifested between conscious sentient creatures?

Love is the great educator of both man and beast. Animals can only show *instinctive* love between members of their own kingdoms, but when Love is the bond between an animal and a human being, then is that Love *the ladder by which the animal climbs to humanity.* For no longer is that Love merely animal instinct: it ranks in a much higher grade: it is more akin to that "Charity" which is the greatest of all Spiritual gifts.

It is by man's love for an animal that he produces Love *akin to human love* in that animal; and he shows forth his Love for his Animal Friend by his care and kindness towards that friend.

If only mankind knew the Forces they set at work to retard both their own and the animal evolution, by their indifference, and in many cases contempt and cruelty, toward their lower companions, there would no longer be need for organizations for the protection of various animals, anti-vivisection societies, and such like.

It will only be by man's love for animals that peace will become general amongst the animals themselves : and that such a thing will some time come to pass is a very true prophecy. But until men are prepared to have peace between themselves and animals, and to love them as a result of their claims upon them, they will not be able to inoculcate into those animals such a battery of Thought-power as will bring about a revolution in even the sanguinary instincts of the animal creation itself.

Love is the strongest Thought-power in the world. Where there is love between any two creatures there will ever be an encompassing of the beloved with the ennobling thought-forms of the lover, and thus Love becomes always the power to elevate and to help. As it is between man and man, so it is between man and animals to an even greater degree, because animals, not having so much Free-Will as man, are more influenced by a storng stream of Thought or Will-power.

Love will be the moulding power of man over the animals, for the love of the stronger ever moulds the weaker into its own image ; and thus man will mould animals into the likeness of man—in their evolving Manas or Animal-Soul. But until man is himself more moulded into the likeness of the Great Masters, especially the Christ and Buddha, how can he have an influence for good on his weaker and dependent fellow creatures ?

With the growth of the Divine Idea, or the Idea of the Inherent Divinity in each Human Being, will come a corresponding growth of the Idea in Love between the human and animal kingdoms, and a corresponding growth of the Idea in the animal brain of its inherent Individual Humanity.

Such is the power of man's love of the animal and of his care for the, at present, despised kingdom.

MARGARET E. COUSINS, *Mus. Bac.*

" Sacrifice and self-devotion hallow earth and fill the skies,
And the meanest Life is sacred—whence the highest may arise."

LIFT ME HIGHER.

Lean down and lift me higher, Josephine?
From the Eternal Hills hast thou not seen
How I do strive for heights? but lacking wings,
I cannot grasp at once those better things
To which I in my inmost soul aspire—
Lean down and lift me higher.

I grope along—not desolate or sad,
For youth and hope and health all keep me glad;
But too bright sunlight, sometimes, makes us blind,
And I do grasp for heights I cannot find.
Oh, thou must know my one supreme desire—
Lean down, and lift me higher.

Not long ago we trod the self same way.
Thou knowest how, from day to fleeting day
Our souls were vexed with trifles, and our feet
Were lured aside to by-paths which seemed sweet,
But only served to hinder and to tire—
Lean down, and lift me higher.

Thou hast gone onwards to the heights serene,
And left me here, my loved one, Josephine;
I am content to stay until the end,
For life is full of promise; but, my friend,
Canst thou not help me in my best desire,
And lean, and lift me higher?

Frail as thou wert, thou hast grown strong and wise,
And quick to understand and sympathise
With all a full soul's needs. It must be so.
Thy year with God hath made thee great I know.
Thou must see how I struggle and aspire—
Oh, warm me with a breath of heavenly fire,
And lean, and lift me higher.

ELLA WHEELER WILCOX.

ST. GEORGE THE CHEVALIER.

BY THE LATE DR. ANNA KINGSFORD, M.D.

During the last few years a growing interest in the subject of religious metaphysic has shown itself in certain strata of our intellectual world. This interest has taken many forms, and attached itself to many developments, some of which have been chiefly distinguished for eccentricity, and have attracted attention rather by this quality than by their intrinsic value as solid contributions to thought. Phrases, symbols, and expositions of theosophical doctrine, gathered from sources unfamiliar to the ordinary Western mind, and requiring for their comprehension the study of a foreign tongue and of a strange and intricate theology, task too much the intellect of a seeker trained in the Christian faith and seriously bent on the profitable study of its mysteries. Fain would he learn what are these mysteries without recourse to a foreign interpreter. His own Church, his own creed, he thinks, should teach him all that he seeks to know, and he cares not to set aside and reject names and symbols hallowed by the use of ages among his people, in favour of others new to his ear and tongue. If a revival of religious metaphysic is imminent among us, let it then be directed along the old channels worn deep by the prayers and aspirations of our fathers. Let us hear what the tradition of our faith has to unfold to us of arcane secrets, and to what mystic heights of transcendental thought the paths trodden by Christian saints can lead us. For the legends and visions of the saints are full of precious testimonies to the esoteric origin and nature of Catholic dogma; and the older and more venerable the tradition, the more fundamental and spiritual its character. Chiefest for us, and most important among such sacred legends, is that of St. George the Champion, not only because he is for

English Folk pre-eminent among the saintly throng celebrated by our Church as each November-tide comes round, but also because his story is thoroughly typical of the class of esoteric tradition in which Catholic truth and faith crystallised themselves in simpler and purer-hearted times than these. Students of religious mystic thought can scarce do better than turn to such a tale by way of proem to more elaborate research. There, in softened outlines and graceful language, they will find an exposition of the whole argument of spiritual metaphysics, and a complete vindication of the method of theosophy. At the outset of a new line of enquiry the mind is usually more quickened to interest by parable than by dissertation. All great religious teachers have recognised this fact, and have directed their instructions accordingly. Nor can those who care to pursue a systematic study of Christian mysticism afford to despise these poetic embodiments.

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The highest form of thought is, after all, imaginative. Man ends, as he begins, with images. Truth in itself is unutterable. The loftiest metaphysic is as purely symbolic as the popular legend.

The Catholic tale of St. George, our national patron and champion, was once of world-wide renown. But since our youth have taken to reading Mill and Huxley, Spencer and Darwin, in place of the old books wherein their ancestors took delight, the romances of the Paladins, and the knights-errant of Christian chivalry lie somewhat rusty in the memories of the present generation. I propose, then, first to recite the legend of the great St. George and his famous conquest, and next to offer an interpretation of the story after the esoteric manner.

According to Catholic legend, St. George was born in Cappadocia, and early in the fourth century came to Lybia in quest of chivalrous adventure. For this great saint was the noblest and bravest knight-errant the ranks of chivalry have ever known, and the fame of his prowess in arms vied with the glory of his virtue, and made his name a terror to all evil-doers the wide world over.

In Lybia there was in those days, a city called Silena, near whose walls lay a great lake, inhabited by a monstrous and fearsome dragon. Many a redoubted knight had fallen in conflict with this terrible beast ; none had obtained the least advantage over it ; and now for a long time it had laid waste and ravaged all the country round, no man daring to attack or hinder it. Every day for many a long year past the miserable inhabitants of Silena had delivered up to the dragon a certain number of sheep or kine from their herds, so that at least the monster might be appeased without the sacrifice of human life. At last all the flocks and the kine were devoured, and the townspeople found themselves reduced to a terrible strait. The dragon besieged the walls of the city, and infected all the air with his poisonous breath so that many persons died, as though smitten by a pestilence. Then, in order to save the people, lots were cast among all those who had children, and he to whom the die fell was forced to give a son or daughter to the monster. This terrible state of things had already continued for some time, when one day the fatal lot fell to the king, none being exempted from the tax.

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Now the king had an only child, a fair and virgin daughter. To save her from so horrible a doom he offered to any man who would redeem the tax, his crown, his kingdom, and all his wealth. But the people would hear of no exchange. They demanded that the king should bear the stroke of fate in common with the meanest citizen. Then the king asked for a reprieve of eight days to lament his child and prepare her for her death. Meanwhile the dragon, infuriated at the unusual delay, hung continually about the city gates, expecting his victim, and poisoned all the sentinels and men-at-arms who guarded the walls. Wherefore the people sent messengers to the king and reproached him with his faint-heartedness. "Why," said they, "do you suffer your subjects to die for your daughter's sake? Why doom us to perish daily by the poisonous breath of the dragon."

Then the king, perceiving that he could put off the

evil hour no longer, clad his daughter in royal apparel, embraced her tenderly, and said, "Alas! dear child, I thought to see my race perpetuated in thine heirs; I hoped to have welcomed princes to thy nuptials; but now thou must perish in the flower of thy youth, a sacrifice to this accursed monster! Why did not the gods decree my death before I brought thee into the world."

When the princess heard these sorrowful words she fell at her father's feet, and with tears, besought his blessing. Weeping, he gave it, and folded her a last time in his arms. Then, followed by her afflicted women and a great concourse of people, she was led like a lamb to the gate of the city. Here she parted from her companions, the drawbridge was lowered across the deep moat, and alone she passed forth and went towards the lake to meet her destroyer.

* * *

Now it chanced that just then St. George, in his shining armour, came riding by, and seeing a fair damsel alone and in tears, he sprang from his horse, and hastened to offer her his knightly service. But she only waved him back and cried, "Good sir, remount your steed and fly in haste, that you perish not with me." But to this the saint responded, "Tell me first why thou art here with such sad mien, and why this crowd of people on the city walls gaze after us so fearfully." And the princess answered him, "Thou hast, I see, a great and noble heart; but make the more haste to be gone therefore. It is not meet that one so good should die unworthily."

"I will not go," returned the knight, "until thou tell me what I seek to know."

So she told him, weeping, all the woeful tale; and St. George made answer with a brave heart, in a voice that all the townfolk on the walls could hear, "Fear not, fair maid; in the name of Christ I will do battle for thee against this dragon."

Then the princess loved him, and wrung her hands and cried, "Brave knight, seek not to die with me, enough that I should perish. There is no man living that can stand

against this dragon. Thou canst neither aid nor deliver me. Thou canst but share my doom."

As she spoke the words, the waters of the lake divided, and the monster rose from its depths and espied its prey. At that the virgin trembled, and cried again, "Fly! fly! O knight! stay not to see me perish."

For all answer St. George flung himself upon his steed, made the holy sign of the cross, and commending himself to Christ, lowered his lance and rushed full on the open jaws of the hideous beast. With such force he directed his aim that the dragon was instantly overthrown, and lay disabled and powerless at the feet of the saint. Then, with the words of a holy spell, St. George cast a great fear upon the monster, so that it was shorn of all its fury, and durst not lift its body from the dust. Thereupon the blessed knight beckoned the princess to approach, and bade her loose her girdle, and without fear, bind it about the dragon's neck. And when this was done, behold, the beast followed the maid, spell-bound, and thus they entered the city.

* * *

But the people, when they saw the dragon approaching fled tumultuously on every side, crying out that they would all surely perish. St. George therefore struck off the monster's head with his sword, and bade them take heart and fear nothing, because the Lord had given him grace over all evil things to deliver the earth from plagues.

So when the people saw that the dragon was slain, they thronged about St. George, and kissed his hands and his robe; and the king embraced him joyfully, praising his valour and prowess above the fame of all mortal men. And when the saint had preached to them the faith of Christ, the whole city was straightway baptised; and the king thereafter built a noble church to the honour of our Lady and of the brave St. George. And from the foot of the altar flowed forth a marvellous stream, whose waters healed all manner of sickness; so that for many a long year no man died in that city.

(The Interpretation will appear in our next issue.)

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